



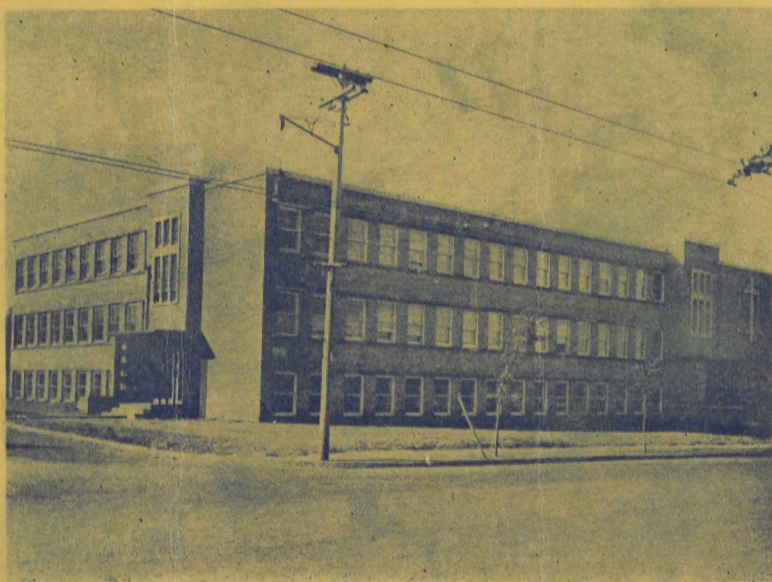
# Youth

VOL. 10, No. 2.

Edmonton, Alberta.

February 1954.

## Sheptycky Institute, Saskatoon



## A Dream Come True

Youth — The Golden Age of Opportunity

## ЮНАЦТВО

Орган

Українського Католицького Юнацтва  
(УКЦО)

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# WHAT WILL YOU DO?

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If you got yourself an expensive new car, you would always try to take good care of it and keep it in good running order, wouldn't you? The better the condition of your car, the more it would be worth and the more service and value you would get out of it.

The same comparison can be made with your body. If you take proper care of it, get enough rest, eat the proper food, and don't over-exert yourself, you will have a healthy body and can expect to live a few years longer than average.

However, all these things are only material and will soon pass away. The car will grow old and rust and no one will want it. The body will lose its young, healthy glow and texture, and will become old and shrivelled until one day the breath of life will be snuffed away and the body will be laid to rest in the earth.

Too many people over-emphasize the physical needs and welfare of the body and pamper it with various types of skin preparations and clothe it in different types of costly apparel. Food, drink, and shelter certainly are not all that the body needs. If they were, then man would be no higher than an ordinary animal.

Man, however, was created by God and was given an everlasting soul which would still exist long after the body had turned to dust. As a result, man should cater more to the soul than to the body, but how many people believe that this is so? Not many. Too great a number is concerned only with external appearances.

Man's life on earth is a sort of trial or testing ground for the life hereafter. Eternal happiness can be achieved only by working for it. Leading a good life is often harder and requires more will-power than leading a bad, sensuous life.

Whether you lead a good or bad life depends to a great extent on what you read. You are what you read. At some time in life every person is faced with the prospect of choosing between the kind of reading material which appeals to the sensual pleasures of the body or the kind which appeals to a person's spiritual needs and welfare. The one leads to eternal damnation, the other to everlasting happiness.

The sensual type of literature is found by many to be easier to read because it requires very little actual thought—it is meant to arouse emotions. Look at pictures on the covers of the pocket books found on any newsstand and you will get an idea of what degrading material people are reading. The number and variety of these books testifies to the number of adherents which they have.

Thank goodness there are many interesting, amusing, and uplifting books and publications which are not degrading but which help to guide a person along the right moral and religious channels.

The Catholic Press exists for the purpose of providing stimulating, interesting, and religious reading for people who want to live according to God's commandments. Consequently, we should all strive to patronize and spread our Catholic

publications as much as possible. Let us give other people a good example of how to lead a proper life. Just because so many people are going to the dogs doesn't mean that we have to follow them. Let us have enough gumption and will-power to do what is right.

February and March are Catholic Press Months. Won't you help in propagating our Catholic publications? Your own magazine, the YOUTH, is in great need of help if it is to continue serving you regularly and effectively. Are you going to let it flounder and die, or are you going to support it with renewed vigor and help to put it on a sound financial basis? If you are not going to support your own publication, who do you think will?

Suppose you make an all-out effort to help the YOUTH. Send in your own subscription as soon as possible, but don't stop there—get as many of your friends to subscribe as you can. Get your club to sponsor some activity for the YOUTH, and always remember our Press Fund. If you do, we will have a truly worthwhile magazine which you can be proud of.

The choice is up to you. Are you going to sit back and say, "Why should I exert myself? Let somebody else do it." Or are you going to get up and resolve, "I promise to do everything in my power to help the YOUTH."

We know what we'd like you to choose. What will you do?

Editor.

## WHY NOT?

... take out some stock in the Youth magazine. It's yours the UCY's You are entitled to some dividend, some benefit from it. Sponsor a special tea, concert, bingo, etc., from which half proceeds should be donated towards the upkeep of this magazine. Write the editor about it, send him that contribution, then request a representation. The editor is reasonable and will surely place your write-up in the following issue.

... announce to the world your club function, or events of interest about your members. Whenever you have a party, banquet, wedding, etc., have a short write-up about it, pass the plate around for contributions to the Youth press, then send this donation to the editor. You yourself will be very pleased to

read in the Youth about your own celebration. Besides, the UCY across Canada will see an example of an active group at work and at play. You will derive a feeling of satisfaction, and undoubtedly this spirit will make the editor happy as well as grateful for such co-operation.

... take greater pride in the Youth periodical. Do you realize that there are very few clubs that issue national editions of this caliber? As a matter of fact, I cannot name any youth club that does. But remember there are costs to cover. No one on the magazine staff derives any wage or profit for the countless hours spent in assembling, writing, and preparing the literature for publication. We all take great pride in our official publication, the Youth. Do you? Surely your yearly subscription is paid up. What? you say you don't know, ... it isn't? Why not?  
—The Thinker.

**THE REMEMBERED POET**

By the silent grey Dnieper River, amid the wide steppes he loved so well, lies the father of the rebirth of the Ukrainian national spirit.

Taras Shevchenko was born a poor peasant in 1814, and died in 1861, a beloved poet and national hero. He worked for twenty-four years as a serf, spent ten years in prison in Siberia for his anti-Czarist ideas, and for thirteen years only did he enjoy freedom, under the watchful eyes of the Czarist secret police. Yet during those thirteen years he won the love of his people and became their cherished friend. He did not acquire this respect and support by becoming a great admiral, a diplo-

matic politician, or a rich landlord. He achieved this goal through his writings, although he was forbidden by Czar Nicholas I to write or to do art work. The theme of most of his poetry and songs was nationalistic idealism and called for unity of the Ukrainian people. And because his people were victims of racial oppression and were being crushed under the iron heel of tyranny; his poetry awoke in them a common kindred and spurred them on to try to achieve sovereignty for their country.

After his death his influence and popularity increased. His writings were read everywhere. In his

memory the village where he lived as a child was renamed and is now known as Shevchenkova. In memory of Shevchenko statues of him were erected in many parts of his native country as well as outside. And every year the Ukrainian people assemble to pay homage to and to honor their greatest poet.

Thus we see that Shevchenko was

not only the greatest Ukrainian poet, but also their leader in their national and political aspirations, for where is a great poet honored as Shevchenko is?

Though Taras Shevchenko is dead his works and his memory remain and will remain forever in the hearts of the Ukrainian people.

Gloria Wychopen.

## A Spark to "Youth"

Mervin Hrechka —

Reading matter governs thought and therefore can do much good, but it may also be the source of great evil. The result depends on what you read. This is why we should take the Catholic Press month more seriously.

The Catholic Press month, which is February, is a campaigning month for a wider circuit of Catholic readers and a booster to all Catholic publications. The Catholic Press must challenge its opponents who are incessantly attacking the Catholic doctrine by regular and popular publications. What are we doing to strengthen our press?

We Ukrainians have all kinds of literature and reading matter to choose. Why do we not choose that subject matter which is most profitable to our moral life? We have to attain our Christian ideal. This ideal differs very much from the one which the world proposes. We have the true faith—we must defend. We have a rich culture—we must preserve it. This cannot be achieved without the help of Catholic newspapers.

The duty to preserve our faith,

and through it, our culture and nationality, becomes more urgent when we consider the calamity which has befallen the native land of our forefathers. Their religion has been suppressed and their press abolished by tyrannical powers. That is why our voice should be heard farther and wider by means of the press. That is why we should rally to support the Ukrainian Catholic press which stands in challenge to this disaster in Ukraine.

For a long time the Ukrainian Catholic Youth were in dire need of a press. Now that we have one, let us prove our sincerity for the welfare of this press by throwing all our support behind it. Let us stop talking and take to action. Let us send in our renewals and new subscriptions today so that by the end of the Catholic Press month we can proudly say that we have done our part. How about it everybody? Think it over and send in your subscription to our magazine—"Youth."

—o—

This time, like all times, is a very good one if we but know what to do with it. —Ralph Waldo Emerson.

# GOING MY WAY?

By Brother Methodius, F.S.C.

## THE SHEPTYCKY INSTITUTE Saskatoon, Saskatchewan

The Sheptycky Institute of Saskatoon, Saskatchewan, has been constantly mentioned to our Ukrainian Catholics of Canada in the past number of years. The small collections in years gone by, the discussions about it during the Ukrainian Catholic conventions more intensive collections in the Saskatchewan Diocese in recent years, the beginning of the construction of the building, the blessing of the cornerstone, and, the official opening last August — all these are now history. Thank God, the Sheptycky Institute is finished and there are sixty-five university students in it now. These students are our future Ukrainian Catholic leaders, not only in Saskatchewan, but of the whole of Canada. Because, the first year of its opening, there are students from Alberta, Saskatchewan and Manitoba in the Sheptycky Institute.

In this article I am stating some information about the building itself, and giving a short history of the work and organization which preceded this marvelous achievement.

The construction of the present building of the Institute began in 1950. At the convention of the Ukrainian Catholic Brotherhood in Saskatoon, which took place in 1944, some \$5,300 was raised for that purpose. Mr. A. M. Kindred, LL.B., "an old boy" of St. Joseph's College,

Yorkton, and a former student of the "old Bursa", was then president of the B.U.K. By 1945 that sum increased to the approximate amount of \$62,000.00, which was realized as a result of a house to house solicitation throughout the Ukrainian settlements of the Province of Saskatchewan. The prospect was so encouraging that in May 1950 it was decided to begin the construction of the edifice. The firm of Gilbert-Webster was engaged to draw the blueprints, and the Shannon Brothers were contracted to start work and continue it for one year.

The main part of the process of the construction and its eventual completion, however, was assumed by Mr. Michael Yanchinsky of Cook's Creek, Manitoba. It was this master-builder who under the Rev. Father P. Ruh, OMI., followed the latter's plans in erecting such marvelous churches as those that grace the Ukrainian communities in Cook's Creek, Dauphin, Portage la Prairie, Mountain Road and Edmonton. It is to be considered Providential that we have had him to assist us in our work. He has finally accomplished a task whose results will be a credit to him and to all those interested in this institution. The value of the building in round figures, is over \$600,000.00.

We were fortunate, indeed, in getting assistance in voluntary labor throughout the entire construction

from many generous people of Saskatoon, Rosthern, Alvena, Laniwci, Bruno, Sokal, and closer communities. The members of St. George's Cathedral parish in Saskatoon were quite willing on numerous occasions to lend a helping hand, and more particularly the ladies of the Cathedral parish who cleaned and washed all the windows as well as the whole building inside.

All these services will be remembered in our prayers to the Almighty God.

The Sheptycky building is 134 ft. long, 42 ft. wide, and its wing is 90 ft. in length. It has the form of the Latin letter "L". Into its construction went 16,000 bags of cement, 10 carloads of bricks and tile, several carloads of lime, 80,000 pounds of steel, 400 yards of gravel, 95 yards of sand, 600 windows besides those in the chapel. These are only the main items used in the building of the Institute. The problem of furnishing some of the rooms has been solved by certain generous individuals, organizations, and parishes, who have donated the sum of

\$275.00, which is the approximate cost of making a room liveable. The Ukrainian Catholic Women's League of Saskatchewan is doing its best to furnish and equip a chapel, whose cost will be about \$5,000.00.

The Shepycky Institute consists of 47 rooms, spacious chapel, two classrooms refectory, kitchen, gymnasium, library, laundry room, store-rooms, two refrigerator rooms, and many other necessary nooks. The rooms are fully modern and quite comfortable, each planned for two students. All are equipped with two beds, two tables, two chairs, book shelves and chiffoniers against one wall. Two windows to each room make it bright and airy. The entire building is able to accommodate seventy students. ,

All in all, it is a fully modern building, made attractive by its walls of cream, lightly rose-tinted bricks. Its location is ideal. It is situated on the left side of College Drive, just as one enters the city from the highways 5 and 27. It is almost directly opposite to the Saskatchewan Medical College.

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## WHAT'S YOUR BEEF?

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**Question—In the cities, why is it so difficult to have a strong, well functioning local?**

**Answer—**On this very important question that troubles many locals I would indeed enjoy writing a book, however since space is rather limited I will try to do my best in as few words as possible.

Anyone who belongs or has belonged to a city local, has no doubt

from time to time seen the passing parade of prospective members coming in through the one door, then vanishing through the same door never to be seen again. It is a very sad state of affairs that in many cities where you could have a club with nearly a thousand members you have only a small percentage of that number. To solve this problem properly you must take into

consideration the following points:

1. Knowing all the members. How often do you see a new arrival at one of your meetings sitting around in a corner by himself after one of your meetings? If the answer is "quite often" then here is a situation that needs to be remedied immediately. There is nothing quite as heartbreaking as being lonely in a crowded room where all the other people are enjoying themselves. Human beings were created in such a way that they thirst for recognition and belonging. Make sure that the prospective member knows the names of everybody in the club, make him feel he belongs and that he is part of something, and you will have an enthusiastic loyal member that you can count on seeing at every meeting. **SEE THAT EVERYBODY MIXES.**

2. Cliques. This is one of the most disastrous things that could happen to any club. If you find that your club is one that breaks up into those cold snobbish little groups after a meeting, you are indeed in a bad way, for if you were a stranger, and attended one meeting where there were little groups of people with a cold wall of indifference around them that you couldn't penetrate with an anti-tank gun, I am sure it would be the last time you attended such a function. When you see there is a clique starting **SMASH IT** before there is a chance for it do any damage.

3. Common purpose. Especially in the larger centers where there are so many things for the young people to do, I am sure that nobody would enjoy attending a meeting and sitting there, watching nothing happen, and listening to nothing in particu-

lar. Set a common goal for your club to strive for, whether it be raising money for some charity, assisting the parish in some way or other, or just providing entertainment and recreation for yourselves, see that nobody is left standing by the wayside. **GIVE EVERYBODY A JOB** and make them feel that they are helping to accomplish something.

4. Entertainment. In this day and age when the youth can go out and buy entertainment, it is very essential that you make your meetings as entertaining and interesting as possible. Some locals have found it very effective to hold a social in the form of a dance following their meetings. If possible, have an orchestra and charge a small amount at the door to cover expenses. This is very effective if you hold your meeting on a Sunday evening.

If you consider these suggestions seriously, then open the doors and stand back, here come the new members.

—by Mike Hawrylecko.

—o—

### A Difference

The gum-chewing girl  
And the cud-chewing cow  
Are much alike.  
Yet different somehow.

Now that I ponder,  
I think 'I know.  
It's the clear, thoughtful look  
On the face of the cow.

\* \* \*

There is a simple way to keep up with the Joneses—just slow down and in a few years you are bound to meet them coming back.

—Frances Benson (Reading Railroad Magazine).

# A HEART DIVIDED

A STORY BY T. C.

## CHAPTER TWO

For the next few days Bob could think of no one but Nancy. Her dark, teasing eyes and soft warm lips kept haunting his thoughts, leaving no room for Laura or for anything else.

It seemed to Bob as if Wednesday would never come—no girl had ever affected him as Nancy did. He didn't even phone Laura to find out if she had an enjoyable week-end at her uncle's home.

Bob had seldom missed a UCY meeting in the past two years—not once since he had been going steady with Laura. His date with Nancy was on Wednesday—the night of the UCY meeting but that didn't seem to matter now.

On Wednesday afternoon Nancy phoned telling Bob that she was shopping downtown and asking whether he would like to meet her there after work. Bob was only too delighted to meet her earlier.

When he got off the bus, Nancy was waiting for him and it seemed to Bob that she looked lovelier than ever. As she linked her arm familiarly in his and gave him a soft, longing look, Bob felt a warm glow spread through his body.

When he suggested that they step in for lunch, someplace, Nancy agreed and said the choice of place was entirely up to him. Wanting to make a good impression, Bob decided to take her to an exclusive restaurant for some Chinese food. Nancy stated that she simply adored Chinese food, and smiled at him

warmly, at the same time giving his arm a gentle squeeze.

Whenever Bob had suggested treating Laura to an expensive meal or date, she had remonstrated with him, suggesting that he try to save some money instead. Nancy took Bob's generosity for granted, as if she were used to such things.

At the movie, Nancy snuggled up against Bob and didn't object when he put his arm around her protectively. In his dates with Laura, they had avoided such emotional relationships. With Nancy it was different and Bob found himself enjoying the experience. When Bob took Nancy home, she didn't have to tease him about kissing her good-night—he took the initiative himself.

When Laura phoned on Thursday morning, Bob remained aloof—her voice no longer seemed to hold the magic warmth it used to.

"I was worried about you when you didn't show up at the UCY meeting last night," she began. "I thought you were sick."

"Oh, I didn't have time," he replied tartly.

After several vain attempts at making further conversation, Laura decided to give up. "Will I be seeing you on Saturday?" she asked hopefully.

"I don't know — yet," answered Bob. "I'll let you know if I can come."

"I see," whispered Laura. "Good-bye Bob."

As she hung up, Bob thought he heard a sob, and he recalled how hurt and bewildered her voice had

seemed at the lack of his usually warm response. For a moment Bob was filled with remorse when he thought of all the good times they had shared together in the past. Then, thoughts of Nancy drove everything from his mind and he thought, "We're not engaged. I don't see why I can't go out with someone else if I want to."

On Friday, Bob met Nancy's parents at supper and found himself being treated as an honored guest to whom everyone catered. Meat was being served and Bob had vague notions of making some excuse not to eat it, but Nancy looked at him teasingly and asked, "Are you afraid a little meat will hurt you?" Bob ate the meat even though it was Friday.

Although Saturday had always been his date with Laura, Bob took Nancy out instead. They went dancing and Bob was again pleasingly aware of her nearness. He had every dance with Nancy and he thought how fortunate it was that he had met her—it was so much fun being with her.

On the way home, when Bob stated that he had to get up early on Sunday to go to church, Nancy laughed and asked, "Don't tell me you are one of those goody-goody fellows who go to church every Sunday?"

"Well, I have been going regularly in the past," answered Bob feebly. "Haven't you?"

"Only when I feel like it," answered Nancy. "If I stay out late on Saturday night, I don't see why I can't sleep in instead of going to church. Besides, mom and dad don't go regularly either."

Bob's sense of righteousness al-

most made him rebuke her, but one look at her pretty face and his resolution faded. On Sunday, Bob missed Mass for the first time.

Date soon followed date and Bob felt himself drawn more and more strongly to Nancy. Thoughts of Laura hardly ever entered his mind—she never phoned him again after the last episode.

Bob knew in his heart that Laura would be a much better mate for him than Nancy, but Nancy seemed to hold a sort of fascination or spell for him which he couldn't resist. He had never been so emotionally aware of Laura as he was of Nancy.

On reflecting the turn of events one evening, Bob realized that Nancy was rather shallow when compared to Laura. Nancy wanted only to have fun—religion was of little importance according to her way of thinking. She was like a pretty, fragile piece of China—nice on the outside but rather coarse inside.

Despite some resolutions, in his saner moments, of breaking up with Nancy, Bob had only to remember her soft warm lips and the way she looked at him with those dark eyes of hers, and his resolutions melted as the snows in spring.

One evening as Bob was taking Nancy home from a dance, she turned to him seriously and stated, "It's exactly three weeks since we've known each other, isn't it, Bobby?"

"It seems longer, though. I feel as if I've known you for years," replied Bob.

"So do I," whispered Nancy. "I was just thinking," she added. "Wouldn't it be nice if we started going steady from now on?"

(To be continued)

## Дружня зустріч української католицької молоді



Присутні були: Преосв. Кир Ніль Саварин, о. д-р В. Лаба, Ген. Вікарій, Впр. о. Б. Слобода ЧСВВ, духовний асистент Єпархіяльної Управи УКЮ, о. д-р П. Градюк, духовний асистент Єпархіяльної Управи ЛМЖ, о. Д. Грешук, парох з Калдер, о. П. Мойсюк, парох з Меннінг, М. Боднар, голоза Всеканадійської Управи УКЮ, Я. Прийма, голова Єпархіяльної Управи УКЮ Зах. Канади, п-і Г. Боднар, п-во Гардзилевичі, В. Губерський, Е. Козяк, Е. Котеляк, А. Томяк, Л. Цимбалістий, Б. Леськів, М. Гаврилечко, К. Леськів, М. Бунь, О. Скублений, М. Процьків, Л. Рута, Л. Гевко, Д. Дібський, Й. Білик, З. Візнюра, Л. Сосник, В. Байрак, Й. Байдужа.

Дня 4. лютого ц.р. відбулося в домі УКЮ при катедральній церкві св. свящ. Йосафата дружня зустріч УКЮ. Організаторами зустрічі були члени Єпархіяльної Управи УКЮ Західної Канади з п. Я. Приймою у провіді. Запрошеними були представники від Едмонтонських Відділів УКЮ, члени Всеканадійської Управи УКЮ з п. М. Боднаром, головою згаданої Управи, представники духовенства разом з Преосв. Владикою Кир Нілем і Генеральним Вікарієм Всесв. о. д-р В. Лабою.

На програмі вечора була спільна вечеря-бенкет, промова Преосв. Владики, товариська гутірка і розваги поміж учасниками вечора.

Присутніх було 30 осіб, а господарем вечора був п. Я. Прийма. Він від усіх присутніх привітав Достойного Гостя Владика Кир Ніля, а від Єпархіяльної Управи УКЮ подякував гостям за участь у зустрічі. Господар вияснив ціль зустрічі і користи з неї для організаційного життя УКЮ в Західній Екзархаті. В дружній атмосфері взаємно пізнати себе, побачити, що в самому Едмонтоні є багато ідейного юнацтва, дати заохоту до більше активної організаційної праці. Спільна заміна думок причиниться до відсвіження і піднесення ідеологічного рівня діяльності, так Управ, як і членства. Єпархіяльна Управа краще пізнає провідників УКЮ

з Едмонтону, які працюючи на терені катедрального міста нашого Екзархату, кляються взірцем і приміром для усеї української молоді обох провінцій.

Приємна обстановка домівки Юнацтва гармонійно доповнювала симетрично розставлені столи і багате накриття на них. Китиця рож, свічки у срібних ліхтарях, елегантні візитові карточки і чемна обслуга лише підкреслювали тонкість смаку і хист організаторів і організаторок зустрічі.

Свою домівку УКЮ відновили і прикрасили власноручно самі члени. Приготуванням вечері-бенкету займалися: п-на Амброзя Томяк і п-на Кекілія Леськів, обі членкині секції підприємств УКЮ. Діяльно допомогли їм численні пані, парафіянки церкви св. Йосафата.

Під кінець прийняття попрошено до слова Преосвященного Владику. Провідною думкою Достойного Бесідника було подати схему побудови організаційного життя УКЮ в рямцях цілого церковного і національного організму українців у Канаді. Розбудовуючи поодинокі парафії ми безперечно зміцнюємо українські католицькі позиції у Канаді. Не треба однак забувати, що парафії не є в Церкві автономними одиницями. Самостійно вони згубились би серед чужого моря інакшевіруючих. Їх праця, хоч і суб'єктивно дуже велика, у державнім масштабі буде незамітною. Щойно парафії, об'єднані в Єпархію, очолені Єпископом, як частина Вселенської Церкви будуть в стані показати свою велич і похвалитися працею, перед якою буде склонювати у пошані голову ціла наша держава.

Коли тішимося, що належимо до Католицької Церкви, яка є нині одною з найбільших світових потуг ду-

ха і внутрішньої організованості і сконсолідованості, то мусимо і ми щиро з посвятою самолюбства включитися в ритм життя Католицької Церкви і не тільки визнавати її святу віру, але і підпорядкуватись її ієрархічній зверхності.

Місцеві Відділи УКЮ, об'єднані Єпархальною Управою УКЮ, принесуть велику користь для життя цілого Екзархату. Всеканадійська Екзекутива УКЮ буде в стані подати перед світом світлу статистику праці. Не буде честь для всеї української молоді в Канаді. Щоб до того дійти, треба пошани до зверхників, співпраці і любови поміж членством.

Довготривалі оплески виявляли радість присутніх зі заслухання так щирих і повчаючих слів Архипастиря.

Загальне враження зі зустрічі підказує сподіватись, що цьогорічний День Молоді, що його планує УКЮ на 4-го липня ц.р., відбудеться з великим успіхом, а традиційний Карнавал УКЮ, який цього року відбудеться при співпраці Єпархіяльних Управ БУК і ЛУКЖ, напевно пройде з небувалим тріумфом.

**Л. СОСНИК,**

Реф. Прес. Єпарх. Управи УКЮ  
Західної Канади.

## УКЮ з Мондери відвідує лікарню сухітників в Едмонтоні

Три тижні перед різдвяними святами Українське Католицьке Юнацтво у Мондері устроїло бінго, щоб прибирати грошей на дарунки для сухітників. Прийшло на цю ціль 176 доларів.

За старанням Сестри Миронії приготовлено концерт коляд і молодь

приготовила коло 70 спеціально прибраних кошиків з дарунками для українських пацієнтів.

У сам день Нового Року понад 50 членів Юнацтва, Впр. о. Віктор Сорока ЧСВВ, парох, Впр. о. Мирон Дациук ЧСВВ, Сестра Іларіона і Сестра Миронія двома автами і великим автобусом вибралися до Едмонтону до санаторії, щоб справити приємність з нагоди свят передусім українським пацієнтам.

У красно прибраній авдиторії хор юнацтва під проводом Сестри Миронії дав гарний концерт коляд. Майстром церемоній був Едвард Феняк, а головну промову виголосила п-на Софія Рогаль, голова місцевого Відділу Українського Католицького Юнацтва. Лікарня має понад 300 хворих. Не всі вони були в силі прибути до авдиторії. Та голосники рознесли мельодійні коляди у трьох мовах по цілому шпиталю. Під кінець концерту о. Віктор у рідній мові висловив бажання всім хворим і пожелав їм щастя у Новому Році. Опісля почалась роздача дарунків. Юнацтво роздало всім нашим хворим кошики, також лікарям, норсам і представникам щоденника "Едмонтон Джорнал". А всім іншим рознесли овочі та інші ласощі. Відвідали всіх хворих, потішили їх і своїм побутом справили їм велику приємність. Це перший концерт, що наші українські пацієнти мали у тому шпиталі.

Під вечір Юнацтво з провідниками відвідали кілька церков, опісля мали свій бенкет в одній з найкращих заль в Едмонтоні. Бенкет тривав дві і пів години. В програму входили коляди з піаном, промови, різні точки, що їх виводили поодинокі групи на красно прибраній сцені. Тут не тільки покріпилися всі, але й гарно

забавилися. Відтак всі пішли до театру на історичну фільму.

Верталися домів пізно вечором піднесені на душі і вдоволені, бо дійсно тура вдалася. Потішили хворих, самі забавилися, побачили велике місто і навчилися багато для життя. По дорозі відмовили молитви і колядували цілу дорогу. Така тура справді виховує нашу молодь. Дай Боже, щоб не раз ми ще відбули таку подорож до Едмонтону.

Учасник.

## Марійська Дружина відвідує сиротинець у Мондері

Вже від кількох літ едмонтонський Відділ Марійської Дружини у часі року призибує фінанси і має гарний звичай відвідувати сиротинець у Мондері у різдзаний час.

І цього року у неділю 13. грудня Сестри учительки і понад 40 дівчат Дітей Марії наймили собі автобус, щоб завезти дарунки сиротам з нагоди свят.

Всі переглянули музей ОО. Василян, відтак вдалися до сиротинця, де під проводом Сестри Тереси сироти дали гарний різдвяний концерт. Під кінець концерту о. Віктор Сорока ЧСВВ, парох мондерської області, сердечно подякував Марійській Дружині за відвідини і підкреслив, що їхня праця для сиротів є красним ділом і гарним прикладом для других організацій, що повинні піти їхніми слідами. Кожна дівчина зайнялася одною спірткою. Почалась роздача дарунків. Було багато радості. Найбільше радості виявляли бідні сироти, що не мають ні тата ні мами. Вони найбільше були вдячні своїм добродіям. По перекусці і по ми-

лій гутірці Сестри учительки і дівчата вдоволені і піднесені на душі поїхали домів.

І мондерський Відділ молоді і Дітей Марії рівнож мають звичай відвідувати сиротинець і щороку дають

сиротам дарунок з нагоди свят.

Нехай Дитятко Ісус балгословить таку молодь, що за проводом своїх священників і Сестер вже тепер робить багато добрих діл.

**Вдячні Сестри й Сироти.**

## WHAT DO YOU THINK?

### **Are Ukrainians supporting their own organizations?**

Before giving a definite answer, let me give you a few examples.

A few years ago a Ukrainian student was nominated for president of the Students' Union at one of our Canadian Universities. This fellow had a very impressive record. He was a veteran of World War II; had been a squadron leader in the R.C.A.F.; and had been awarded the Distinguished Flying Cross. On the first ballot he led the other nominees but didn't have a clear majority. When the second choice ballots had been counted, he lost. The tragedy is that he lost because of lack of support from all fellow Ukrainian Canadian students of whom there was a sizeable number. He received more support from other groups than from his own. I personally talked to some of our students who were trying to overlook their Ukrainian heritage by forsaking their own organizations. When asked if they were voting for the person in question they had the audacity to reply that they thought he wouldn't be a good president because he spoke with an accent and that he didn't have enough experience in dealing with important people. Can you imagine anything as absurd as that? He barely had a trace of an accent

and he had certainly associated with important people.

In a way, our Youth can't be blamed very much because many of their parents do not set a very good example.

When our forefathers first came to Canada, they realized the need of a place where they could gather for the purpose of enjoyment and discussing similar problems and difficulties. As a result, many National Halls sprang up across the country and, for a while, they prospered. However, many of our halls have now sadly degenerated to the point where they are in major need of repairs, where the membership is at a very low ebb, and where very little interest is shown by members of the community. What really hurts though, is the fact that in the very communities where our organization is sadly neglected, our people have formed active locals of nationally known alien organizations and are devoting all their time and efforts in furthering the cause of these clubs. They do not complain about paying exorbitant fees or about the time membership in these clubs entails, but ask them to help their own organization and what do you get? The answer in most cases is, "I'm too busy. Got no time for such things."

The trouble with our people is that once they begin to achieve any measure of success in business or professional ranks they tend to look askance at their own people and organizations. If you have any business dealings with them, to their profitable advantage, they're so nice and syrupy to you they'd even get on their knees and polish your shoes. Outside of business hours, you're lucky if they give you a nod of recognition if they pass you on the street. As far as friendlier association, they wouldn't even think twice about it unless you too had a sizeable bank account and a host of friends with the proper connections.

Now let's take a look at our own Ukrainian Catholic Youth organization. How many of you can truthfully say that every possible UCY member in your community belongs to your organization? I don't think anyone can. Why do so many of our University students think that the UCY is not worth their bother to join? Why do so many of our youth preferably join alien organizations—in most cases not even Catholic? Why are so many of our youth conceited enough to think joining the UCY is beneath their dignity?

You know as well as I do that such conditions exist. If they didn't exist, the UCY would really be a large and powerful organization with a publication comparable in size to any on the market.

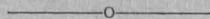
The trouble with many of our youth is that they are too stubborn and individualistic, and have little sense of cooperation. If difficulties arise, instead of reasoning things out intelligently, they go off on a tangent and form other organizations.

The UCY is a national organization

but does it include all of our youth in Canada? Many of our Catholic Youth who have come to Canada within the last few years have shown a disappointing lack of interest in the UCY. Instead, they have formed their own organizations and in many places friction has developed between our own Catholic clubs. They have chosen Canada as their adopted country. Why can't they join our organization and let us help them to get adjusted to life in this land? They have much to learn from us while we could learn much from them about our own culture and heritage. Why can't we get together instead of working against each other?

We are all Canadian citizens and we all owe allegiance to this country which has been so good to us. In return, we should do all we can to help enrich our Canadian culture. We can do this through our own organizations which can help us to become good Canadian citizens while at the same time being familiar with our ancestral heritage.

Coming back to the original question as to whether Ukrainians support their own organizations, the answer is a loud and emphatic NO. The sooner we learn to work together and to throw aside petty grievances, the better.



### Education

A rich old aunt was paying her nephew's college expenses and her visitor asked her if it was expensive.

"Well," said the aunt, "some of the languages run pretty high. My cheque this month paid \$10 for chemistry, \$20 for Latin, and \$250 for Scotch."

# What Is Love?

by Myros Kmita, Sudbury, Ont.

"Why are we in this world?"

"To love our God, and to love our neighbor."

"Correct." If we are to love God and our neighbor, we must know what is love.

What an absurd question to ask a bunch of young people, who are flooded with love. Why, most of us are either in love, were in love, or are seriously considering love.

Strange! But ask yourself, what is true love? If you know (without looking in a dictionary), send your answer to the Youth Magazine (we'll see how many agree with your definition), if it's the same as stated, we'll take it for granted that it is correct

"True love, is the act of giving ourselves completely to the one we love."

"Magnificent arrangement of words' you exclaim.

"Sure. Now think; what does it mean when we say, 'we love God'? Do we mean just like when we love our girl-friend? (So we smooch all night in a parked car) or like when we see a person we love, (our heart jumps right out). Or like we love to drink (So we pass out).

"No." We give ourselves completely unto God. Body and soul. Forget the rest of the world. Do anything within our power for God. Give everything we have—even our life, if God asks us for it. (Like the Apostles, Saints, and Martyrs.)

Yes, words can't explain such love.

Is it possible to love our friends, sweethearts, wives and husbands in such a way?

Why not? And what an outstanding group the U.C.Y. would be. Imagine, two people in love, giving themselves completely unto each other. (I don't mean physically.) Why, there would be no quarrels, no fights, no arguments, no break-ups, no hard feelings, — — "Stop! Before I go crazy. How dull can life be?"

"Dull." Sure, but how beautiful. Just imagine; John saying, "wait, Mary, I'll get a cab."

"Oh, no John, I can't let you go to all that trouble. I'll walk, it's just across the park."

"Let's stop for coffee," John injects meekly.

"We'll stop at my place, I'll brew you a few cups and you'll taste some of my fresh cookies."

So they raid the ice box, whip up a lunch, even invite father and mother to join them. While they are cleaning the mess up, how can the parents keep from bragging, "what a wonderful home they will make."

In true love, the question of physical satisfaction, with all the other abuses which takes place today among young people wouldn't even be brought up. We would not even dare think of privileges, which are only allowed in the sacredness of marriage, from the one we love.

How about our neighbors and associates? Is it possible to apply such high quality of love to them? And what a wonderful association it would be. Each friend and neighbor trying to outdo themselves in doing good deeds for the other. What a deep feeling of friendship there

would exist. Just imagine what would happen if Russia went out of her way to make the Western World happy. What a beautiful peace there would exist in this wicked world.

Yes. If we only realized and actually loved our God and our neigh-

bor, our friends, our sweethearts, our fathers, our mothers, brothers and sisters, fully, completely and unselfishly giving ourselves unto them, with no regard for our own benefits, conveniences, or sacrifices. Yes. This tired old world would be a happy place to live in.

## YOUR ROMANCE

BY REV. MATTHEW G. MEEHAN, C.Ss.R.

Editor's Note:

"Your Romance" was originally presented on the Trans-Canada Catholic Broadcast through the facilities of the CBC, in a series of five addresses.

"Your Romance" will appear in the YOUTH in five installments with Father Meehan's blessing and approval. This spring Father Meehan will present another series of talks to Youth over the Trans-Canada Catholic Broadcast. Watch your newspaper for dates.

Spring means the fresh breath of new life and new love in all hearts, but especially in the hearts of Canada's young people. In Spring, they dream of romance.

It is good to dream of romance in Spring, but it is even better to make those dreams come true—because it means a happy marriage, a happy family, and happy children. If those dreams of romance don't come true, if they become horrible nightmares of unhappiness, then you have broken hearts, miserable divorces and criminal children. You have only to look around your own neighborhood to see those nightmares of ruined romance. It is not a pretty sight.

It is important therefore for the young, and for all who love the young, their friends and relatives and fellow citizens, to see that their

dreams of romance come true.

Today we talk about—Your Love. For if you know what love is, the rest of romance is easy—the choice of the right boy friend, the right girl friend, the right company keeping, the right wedding day. It is only when you don't know what love is, that you are liable to make a frightful mistake in all these other steps of romance.

No one really knows what love is, unless he can answer three questions:

1. What is the nature of love?
2. What is the purpose of love?
3. What is the way to love?

If you can answer those questions, clearly and correctly, then you know what love is.

What about that first question—what is the nature of love? Would

you say it is the same thing as a kiss or hug or physical excitement? Some do, you know—and when there is no more excitement, then there is no more love. But love is much more than that. Love is the union of a whole boy with a whole girl. Love is the union of their two bodies and their two souls. It is both physical and spiritual. That is what makes the love of boy and girl so different from all other love. It is different from animal love, which is all body. It is different from angel love, which is all spirit. In God's plan, the love of boy and girl is both body and spirit. That is what makes their love—human love. When it is not that, it becomes inhuman.

Their love must be a union of bodies. It is only sensible to thank God for the wonderful place He gave the body in human love—with its pleasures and its pains. The trouble is—some don't. Some destroy love because of two extremes: they either exaggerate the body's part in love and become all-animal in their lust, or they puritanically squirm away from the body's part in love and shrivel up into sterile prudery. Both extremes are inhuman.

True love is also a union of souls, because souls are the other half, the better half of all boys and girls in love. This union of souls comes about through their intellect and will. That means they have to use their intellect to know and understand and appreciate each other inside out. It means they have to use their will to freely cooperate with each other. In that way their souls unite and become as one in thinking and willing and working together. And that is real love. It is this union

of souls that makes human love so wonderful, so superior to animal love, so like to angelic love. And it is this union of souls that many sweethearts never, never achieve. Body union? Yes. Soul union? No. And that is why their hearts were broken, because their love was not—human.

That is the nature of love—it must be human—the union of two bodies and two souls. The next question is: what is the purpose of love? And again the answer is—something human. And what could be more human than a little child, and the help that lovers give each other.

The child is definitely the first purpose of love. It is not hard to figure that out when you consider that God did not make just men or just women. He made them male and female from the beginning, and pointed out the purpose of their physical structure and sexual difference with the simple words: "Increase and multiply." Just as He made the sun to shine and the trees to bear fruit, so He made love—to bring forth a little child. That is its first and most important purpose. And love is most perfect and most happy when it carries out that God-given purpose. You can see that happiness in the eyes of husband and wife bending over their first child. You can see it in the eyes of those wonderful lovers—your own good mother and father. They knew what love was for. It was for you. That's what made their love so human.

Sometimes you will meet people who have been married ten, fifteen, twenty years, who will tell you frankly: "We made an awful mistake when we married. We concentrated on having everything we

wanted in the way of car and home and clothes and a good time. We got what we wanted all right, but it all seems rather empty and dead right now—without children. We'd give the world to be able to have children now as many as possible, but it's too late!" That was the mistake of their life, and the mistake of their love—to put children last instead of first. The quickest way to put a curse on love is to make it forget that its first purpose is children. You will find that verified in the divorce courts of Halifax, Winnipeg and Vancouver. Whereas the quickest way to put a blessing on love is to remember that its first purpose is children. And you will find that verified—not in the divorce courts—but in the happy homes of Canada's hills and valleys from Glace Bay to Brockville to Regina.

That is the first purpose of love—children. The second purpose of love is also something human, namely, to help each other. You can see that purpose in the eager wish of sweethearts to think more of each other than they do of themselves. You see it in the boy's wish to provide and protect the girl. You see it in the girl's wish to comfort and encourage the boy. They are meant to help each other always. That is why God said so clearly: A man shall leave his father and mother and cleave to his wife." So many spoil their love because they begin to concentrate on themselves instead of each other. They develop a kind of master-slave complex or kept-woman mentality. When that happens, it is no longer love. It is downright selfishness. That's when love becomes inhuman.

Once you know that love is human in its nature, and human in its pur-

pose, it is rather easy to answer this third question: what is the right way to love. The right way to love is to be faithful and to be Divine.

True love must be faithful, in order to fulfill the first purpose of love—the bringing forth of children. Because what boy or girl would think of having children if they even dreaded that the other might quit and they would have to bring them up by themselves. Your own parents will tell you it's hard enough bringing up children when there are two to do it, let alone one. Besides, true love must be faithful, to answer the yearning of the human heart for love without end. You read that yearning in every great great story and poem. You hear it in every love song and sweetheart promise. The only way the human heart wants to love is—forever. That's why it won't settle for less than those wonderful words "until death do us part." Can you imagine anyone saying: "I will love you till the end of three years!" It is just not—human.

And yet there are many who are not human in the way they love, because they are not faithful. They are hypocrites. They say they will love forever, but they have their fingers crossed when they say it. Or they listen to a lot of silly clap-trap from some pseudo-scientist or quack psychiatrist and promise to live together "as long as love lasts." And then they wonder why their love doesn't last! The answer is simple—their love doesn't last because it never started. What they meant was "I will lust for you—as long as your body excites me"—and that certainly won't be forever. What a horrible way to love! It is not human, be-

cause it is not faithful forever.

The second and more important way to love is—to be Divine. That means—to ask the help of God in love. Ever since the original sin of our first parents, every boy and girl has inherited a clouded mind, a weakened will and a rebellious body. That makes it hard for their love to stay even on the human level, unless they look to God. That is why their love must be Divine, to be truly human. When it is not Divine, it rapidly becomes inhuman.

You can see just how inhuman it is in the lives of the young and foolish who snicker and swagger their way into love—all on their own. Their love falls flat. Every creature needs the help of the Creator, but especially one in love, because underneath all the glamor and star-dust and thrill, love is not easy. It is hard.

Those are the three answers to the three questions about love. Now that you know, you will never be fooled, will you. Now that you know the nature, the purpose, and the way of love, you can size up for yourself the "let's pretend" types of love all around you in the movies and magazines and soap-operas and every-day life. You can say intelligently: "That is not love, because

it is just a body union—there is no ligently: "That is not love, because they are going after the luxuries of life, when they should be having children and helping each other. And that's not love, because it won't last, because they are trying to do it all by themselves."

Now that you know what love is, you can thank God from your heart for having made it so wonderful and thrilling and beautiful and human. Human in its nature—the union of two bodies and two souls. Human in its purpose—a little child, and help to each other. Human in its way—of being faithful and Divine. When you know that, your love will never be tawdry or vulgar or headed for heartbreak. It will be sacred and serious and headed for Heaven, because like you—it is human. And in all the weeks, months and years ahead, you will never, never "Fall in love." You will "rise" to love. Because love is like heaven: it is not something you fall into, it is something you climb up to. When you know that, your dream of romance will surely come true, because you will know what you are saying when you say to this boy or that girl those most human, most wonderful of words "I-love-you!" God bless you.

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## LETTERS TO THE EDITOR

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Editor, Youth.  
Dear Sir:

Inviting your request to offer suggestions for the betterment of our new YOUTH Magazine, I would like

to suggest that we have a column devoted to letters to the Editor. This is always an interesting column in any magazine or newspaper and it provides an excellent opportunity

for people to express their opinions or criticisms about articles or other people's letters in the magazine.

I am sure that if people had already been in the practice of writing letters to the Editor of YOUTH, the Editor would have received by now several mail boxes full of letters congratulating him on the excellent job he did on the first edition of our new revised magazine. The January edition shows that our Editorial Staff has the talent and ability to do a good job, and also, more important, shows that they are willing to expend the enormous amount of effort necessary.

Let us readers aid them all we can.

A bouquet of flowers and piles of letters to the Editor for this excellent job.

Sincerely,

DENNIS DIBSKI

Editor: A "Letters To The Editor" page has been one of the original aims of the magazine. However, we have been hampered by a serious situation — no letters. It is our hope that this situation will be remedied in the future and that our youth will take enough interest in their magazine to send in their letters giving us their comments, whether they be praising us or denouncing us. More articles would also be appreciated.

Dear Editor:

We hereby extend our congratulations to the editorial staff for the remarkable improvement made in the latest edition of the Youth magazine. Keep up the good work!

At one of our weekly meetings we observed the articles in the latest edition and we would propose the following:

1. Not to have more than two articles by the same writer in one issue;

2. Have many youth correspondents send in original articles;

3. Insert a Personality Panel in each issue as the Ensign does, only choose personalities of Ukrainian descent;

4. In each issue have a Motion Film Guide, stating which films are forbidden for Catholics to attend;

5. In order to gain more subscribers to the Youth magazine, have a contest and give out awards for the first five winners, who get the most renewals and new subscribers;

6. Give more explanatory articles about religion, rite and character formation;

7. Explain how to organize a discussion club, public debates, hold a successful Communion breakfast, or concert;

8. Give a list of activities which could be performed by the locals each month, e.g. In March hold a concert in honor of Taras Shevchenko or have a three-day retreat. In other words lay out a program of activities;

9. Have more Ukrainian articles;

10. In each issue insert a novel or an adventurous story.

Enclosed please find a bit of reading matter for the Youth. Should you think it is worth while putting it in our magazine, please do so, if not you are kindly requested to re-

turn it to our press correspondents.

Wishing you further success in promoting YOUTH and at the same time assuring you our continual support.

We remain,

Sincerely yours,

Per Mervin Krechka,  
The U.C.Y. of Yorkton,  
Press Correspondent.

Editor's Note — Suggestions, comments, and criticisms are always welcome and are given sincere consideration.

However, because of the personal implication of one of your suggestions, there is a matter which should be clarified for the understanding of all. The impression given by suggestion one is as much as to say that the editor has been writing so many items because he likes to see his articles in print. I would like to have it understood that I did not write all those articles so much by choice as by necessity.

An editor's job is supposed to be confined to writing an occasional article and to sifting all the material sent in. So far, this has been impossible. Would you like to know why? I'll be glad to tell you. There has been practically no help coming from outside sources. This seems hard to believe when one remembers that the UCY is a National organiza-

tion, doesn't it? Nevertheless, it is true.

Day after day, your editor has trudged to the printers in the vain hope that some UCY member or Spiritual director would be considerate enough to send in an article for the Youth. Day after day, the results were just as discouraging. As the deadline for publication kept creeping closer and closer, there were numerous occasions when your editor had to sit up until all hours of the night in order to fill the necessary number of pages in the magazine. Even at that, your editor has not been signing his name to all the articles he has written.

Your editor has been sacrificing valuable personal time in order to help put the YOUTH on a sound footing. The reason for this is that he had enough faith in the importance of the YOUTH, and in the belief that the Ukrainian Catholic Youth of Canada would not hesitate to rally to the aid of such an important undertaking as their own publication. The lack of response in the past three months, both in regard to subscriptions and to material sent in, has been so discouraging as to make me wonder whether it's really worthwhile to continue. If we can't help ourselves in such a worthy cause as our own magazine, how can we expect to survive as an effective organized force.

### ***St. Basil's U.C.Y. South Edmonton***

On December 9th the U.C.Y. of St. Basil's Parish held their last social event of the old year. This consisted of a Christmas Party which was held at the Parish Hall.

The evening was enjoyably spent in dancing to records, crunching on Christmas candy and nuts, and topping this off with a delicious lunch. The Christmas atmosphere was enhanced by the presence of a Christmas tree so beautifully decorated that Santa Claus himself would have

envied it. As a culmination of the fun, the members exchanged novelty gifts among themselves, and some of the gifts, to say the least, were extremely novel. Hats off for the successful evening went to Delores Kuspira and Irene Mendiuk of the Social Committee and to all others who co-operated in taking care of all the details involved in the organization of this function.

The following week, the members of the Youth devoted themselves to a three-day Retreat and received Holy Communion on Sunday, December 20th. This was followed by a Communion Breakfast at the Parish Hall. Father Paschak officiated at the Retreat from which we all benefited.

During the Christmas season, while most of us were enjoying holidays, some members of the U.C.Y., using their choir experience to advantage, went carolling on behalf of St. Basil's Parish. This undertaking proved very rewarding in many ways, to the people whose homes were visited, to the carollers themselves, and it was particularly rewarding in raising funds for the Parish. Father Paschak, the Parish priest, was very pleased with and grateful for our efforts.

At a General meeting held on January 20th the U.C.Y. held an inauguration of the officers on the Executive. Officiating at the inauguration ceremonies were Father Sloboda, Spiritual Director for Alberta, and members of the Provincial Executive, including President Jerry Pryma, Secretary Terry Hewko, and Sports Chairman Morris Proskow. Those who were presented with certificates of office were Josephine Bayduza, President; Dennis Dibski,

Vice-President; Adeline Caruk, Secretary; Victor Gubersky, Treasurer; and John Kuspira, Fifth Member. A lunch of doughnuts and coffee followed.

At the present plans for the future are only tentative, but many suggestions and ideas are under consideration. A Pre-Lenten dance is expected to be put on in February and if the weather becomes more co-operative it is hoped that the South Side U.C.Y. can hold a sleigh ride in conjunction with the North Side U.C.Y. Other suggestions under consideration are a Theatre Night and a Chinese Supper.

It is the belief of members in our Club that an organization such as a U.C.Y. local should serve its members as a means for providing for their spiritual, cultural, and social needs. Social activities are especially important since it is through them that a Club arouses interest, and active participation and co-operation. The satisfying of social needs through group activities and group functions is a rewarding experience which spurs a club into taking fire and becoming dynamic. The social phase of our Club however must not make us lose sight of our spiritual and cultural aims and obligations. We of St. Basil's U.C.Y. hope that by presenting reports to the Youth paper about all our activities we can, besides letting all other Youth clubs know what we are doing, also give them ideas and suggestions about what they can undertake in the way of social, spiritual and cultural activities. It is also our hope that all U.C.Y. locals, be they large-city, small-town, or country organizations, send in reports about their activities because this is

a very valuable way of gaining insight to the successful organization and operation of a Club. By keeping informed about one another through the medium of our Youth paper we may accomplish several purposes. We can profit from the numerous amounts of ideas about activities which we can undertake. We can learn from one another about experiences which are worthwhile. Through this greater communication of information and ideas we can become to feel more and more that we are part of something to which we as Ukrainian Canadians are united. A new strength and encouragement can be born from this sense of unity. A new interest in the U.C.Y. of Canada can be aroused and a new interest will especially be aroused in our Youth paper through which all this may take place. Wouldn't it be wonderful to have the circulation of

the U.C.Y. magazine rise by leaps and bounds because people all over Canada will want to know what everyone else is doing? And why can this not be so?

So U.C.Y.'s all over Canada, as you shall hear from us, let us also hear from you! We have too many things in common to remain ignorant of one another's activities. See to it that reports about you keep coming in, and besides that contribute in other ways to your Magazine. People in Alberta also like to know what people in Saskatchewan think about dating and so on. City U.C.Y.'s are eager to hear about farm U.C.Y.'s and vice-versa. From now on make it a point to send in reports, letters, and articles. Just think how eagerly you will await the next issue to see if your article has been printed.

Dennis Dibski, Reporter,

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## Activities of Mundare U.C.Y.

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The Mundare U.C.Y. began its activities for the '52-'53 term early in the Fall under the leadership and guidance of Rev. Father Vital Pidskalny. The newly elected executive was as follows:

President—Marsha Pehowich;  
Vice-Pres.—Sophie Rogal;  
Secretary—Eugenia Caruk;  
Treasurer—Ernest Fedechko;  
Fifth M.—Phyllis Topilko;  
Circ. M.—Adolph Nay;  
Press C.—Marianne Sawchuk.

We had a membership of 53 young Catholic people who worked hard to make our club a success.

We held our general meetings twice a month. They were divided

into three periods: business, religion, and entertainment. The business was the source of our money which is very necessary in order for an organization to function. The religion consisted of talks by Father Vital on topics such as the Holy Scripture, our Ukrainian Catholic Rite, the reasons for Lent and Fasting, or it was based on problems that had troubled members. The Rosary was said regularly. The entertainment varied from table tennis and badminton to something like a sing-song or dancing. Our sports equipment was put to use twice a week during the winter months.

Our first activity for the year was

in a Remembrance Day Concert and Prayer Service held in honor of the fallen Ukrainian soldiers.

In December we raised funds for the new rug for the Church, by having a Bingo which brought in \$189.00. By going carolling during the Christmas Holidays we raised over \$300.00; of this \$100.00 was donated for the rug also.

The event of the year enjoyed by all members was the Annual Party in February. The evening consisted of games, dances and a delicious buffet lunch. Over 100 members attended, as every member invited a friend, and all former members were present.

In February the Catholic newspapers and pamphlets, both Ukrainian and English, were displayed at a Ukrainian Oratorical Contest. The three best speakers were awarded medals. The Press month also had our members out canvassing the Catholic homes in Mundare with Catholic books and papers, to acquaint Catholics with the different Catholic literature.

During Lent we had courses somewhat similar to the courses held at Pigeon Lake. Our teachers were Father Vital, Father Martin Pryma, Father Orest, Father Solowy, and the subjects taught were Ukrainian Literature, Apologetics and the Ukrainian Language. These courses were held twice weekly, allowing 20 minutes for each subject. and during the last week of Lent we wrote exams.

Our fourth annual Drama Festival under the direction of Sister Marion was presented during Lent. It consisted of two dramas, one by the boys and the other by the girls. The Victor Losa trophy was awarded to the director of the better drama and

the three best actors and actresses were awarded medals.

Over 300 young people, past present, and future members, attended a Retreat for three days, to make their Easter Confession.

The U.C.Y. members assisted the National Hall organization by participating in a drama sponsored to raise funds for the building of a new hall. This drama travelled to the different country parishes and made approximately \$300.00.

We had a Communion Breakfast, in honor of Father Vital's Feast Day, April 22, where we presented Father Vital with a money gift, to buy a remembrance for the Jubilee Chapel. At the breakfast we also presented Father Pryma with a gift for our Lenten Retreat. The winning cast of our Drama Festival presented the drama 'Uncle From America' at the Ukrainian Catholic Teachers' Convention in Edmonton.

The Annual Spring Carnival, which was held for the Church Building Fund and the Hall Building Fund, proved to be a successful event.

Our choir practised twice a week and we sang mass every second Sunday. We sang for St. Peter's and Paul's at the Prasnak of our parish. Last summer the choir sang mass at the bandstand at Elk Island Park. The different parts of the mass were explained in English by Father Vital.

A number of members, including Father Vital and Father Soter, spent eight most enjoyable days at St. Basil's Villa at Pigeon Lake this summer, where we camped, slept in tents, swam, fished, loafed, and enjoyed ourselves to the utmost.

This year the Mundare U.C.Y. has

a host of new activities planned for the coming months, and we expect to have a very active time ahead of us.

Our new Spiritual Director and Parish Priest is Father Victor Soroka, O.S.B.M. Father Soroka has been

active in U.C.Y. clubs for several years, and we are confident that, with his guidance, we should have a happy and prosperous year ahead of us.

Lorraine Hawryluk.

## Manitoba U.C.Y. Annual Convention



### MANITOBA U.C.Y. DIOCESAN EXECUTIVE

Front row (l. to r.): Olive Kablak, Victor P. Humniski (President), His Excellency Bishop M. Hermaniuk, Father J. Kristalovich, Anne Holowaty.

Second row: Wm. Buchko, Olga Kohut, Walter Zborowsky, Mary Prytula, Helen Goshlak, Wm. Werbeniuk, Vera Herbeniuk, Olga Budekewich, Nestor Galarnyk.

The Annual Convention of the Ukrainian Catholic Youth of the Diocese of Manitoba was held on November 20, 21 and 22, 1953.

Friday, November 20th, Benediction was held in the Sts. Vladimir and Olga Cathedral officiated by His Excellency Bishop Maxim Hermaniuk. Following Benediction,

registration and combined sessions were attended by delegates and guests of the Brotherhood of Ukrainian Catholics, Ukrainian Mutual Benefit Association of Canada, St. Josephat's Missionary Society, at Sts. Vladimir and Olga parish hall. Mr. John Kozoriz, past BYK president, opened the combined session,

while Fr. S. Izyk read the program of the convention.

On Saturday, November 21, 1953, Masses were said at churches in Winnipeg for the success of the Convention. Mr. William Werbeniuk opened the U.C.Y. session at the St. Nicholas hall by asking Fr. Denischuk to lead the Convention in prayer. The chairman nominated and elected for the sessions was Miss Lillian Parobek, while the secretaries elected were Miss Irene Michalczyshyn of Sandy Lake, Man., and Lisia Hanuschak of the Blessed Virgin Mary church of Winnipeg.

Reports from U.C.Y. Executives of the Regionals of Winnipeg and Dauphin were given. Then followed the reports from the Locals: St. Andrew's, Christ the King, Holy Family Church, St. Nicholas Church, Blessed Virgin Mary, St. Vladimir and Olga, St. Joseph's. The treasurer's report was given by Ralph Kraychuk. Mr. Werbeniuk gave a report of the activities of the Diocesan Executive, explaining the necessity of a change of executive during the year occasioned by the resignation of Paul Yaroshko as president in mid-term. There were twenty meetings held by the executive during the term of office.

During the afternoon sessions Mr. J. Nowosad spoke on the topic "The Past and Present U.C.Y." Mr. W. Zborowsky spoke on the Dominion Congress held at Edmonton on July 3, 4 and 5, 1953. Mr. M. Bakuska spoke on the revisal, ratification and objects of the new U.C.Y. Constitution. Miss Helen Goshlak, Publicity Officer of the Diocesan Executive, spoke on the dire need of the

official organ — "YOUTH" magazine, the importance of this magazine being in every Ukrainian Catholic home in Manitoba and how steps would be taken to see that the magazine would be properly circulated in Manitoba.

His Excellency Bishop M. Hermaniuk spoke next and in general, was pleased with the work of the U.C.Y. His Excellency noted with interest the number of Manitoba youth that attended the Dominion Congress in Edmonton in July, 1953. He did, however, make the following recommendations which he hoped the youth would take to heart, namely:

1. U.C.Y. events and activities should receive more publicity both in our own publication of "YOUTH" as well as in our city papers.
2. Youth should help in organizing Ukrainian schools in each parish by making propaganda in the home.
3. Need for more co-operation with the Catholic Council, solving this by keeping a steady contact.
4. Each member must be a subscriber of YOUTH magazine.

Nestor Galarnyk gave a census report of Manitoba U.C.Y. and divided them into three classes:

1. Few solid members.
2. Members belonging in name only.
3. Catholic youth belonging to no organization whatsoever.

Mr. Galarnyk greatly stressed the need of a census in Manitoba to determine the number of Ukrainian Catholic boys and girls in Manitoba.

Mary Bodnarchuk gave the next

talk, her topic — "Education". In her talk Miss Bodnarchuk explained that we, as leaders of Ukrainian Catholic organizations, can exert much influence insofar as preserving our language, religious retreats, traditions. She emphasized that we shall be extinct, as a nation, if we let ourselves be assimilated by Anglo-Saxons' pressures about us, and stated that half of the Ukrainian Catholic child population of today are without a bit of teaching of Catechism or Ukrainian.

Miss Olive Kablak, chairman of the Nominating Committee, presented the following slate of officers and this was accepted by the Convention:

President, Victor P. Humniski.  
 Vice-President, Olive Kablak.  
 Recording Secretary, Anne Holowaty.  
 Corresponding Secretary, Olga Kohut.  
 Treasurer, Nestor Galarnyk.  
 5th Member, Mary Prytula.  
 Publicity Officer, Helen Goshlak.  
 Spiritual Chairman, Olga Budekewich.  
 Organizational Chairman, Vera Werbeniuk.  
 Educational & Cultural Chairman, Wasyil Werbeniuk.  
 Extra Member, Walter Zborowsky.  
 Auditors, Wm. Buchko, Winnie Torch.

Victor Humniski was not elected to the office of president until a later date, following the convention, as there were several nominations and declinations for this office.

The resolutions Committee Chairman, Miss Olga Kohut, submitted a slate of resolutions as follows:

1. Whereas Canada has, to date, thrown open her doors to thousands of immigrants and displaced persons from war torn countries — and

Whereas immigration has brought Canada a variety of National customs, traditions and skills which have blended into a distinctive Canadian culture,

Be it resolved that the U.C.Y. go on record as commending this course of action and urging the Department of Citizenship and Immigration and the Department of External Affairs, to continue to act for increased immigrations to allow full development of Canada's rich and vast resources.

2. Whereas Ukrainian Catholics in Canada seek to maintain active contact with the language, customs and religious rites of their former homeland,

Be it resolved that this Convention endorse measures to organize Ukrainian schools within each Parish of the Manitoba Apostolic Exarchate comprising a committee of Parent Advisors and Parish Priests which will encourage religious training and closer Ukrainian language and culture.

3. Whereas it is the duty of Ukrainian Catholics to promote understanding of their faith among all people

Whereas in the world today, many apprehensions about the Catholic faith exist due to insufficient and in many cases incorrect knowledge of Catholic ritual and dogma,

Be it resolved that the U.C.Y. in every parish form "faith study

groups" and discussion groups for the purpose of broadening their Catholic outlook and especially the religious tradition of the Ukrainian Catholic rite.

Saturday evening a dinner was

held at the Curtis Hotel. Mr. Wm. Werbeniuk was chairman. Speakers were His Excellency Bishop M. Hermaniuk, Mr. Wm. Wall, Alderman Slaw Rebchuk representing His Worship Mayor Garnet Coulter, and Mr. John Kozoriz. A dance followed.

## U.C.Y. Rally at Selkirk

On January 24, 1954, at 2:30 p.m., the Manitoba Diocesan U.C.Y. Executive attended the Selkirk. Man., U.C.Y. annual meeting at Selkirk, Man.

Diocesan Executive from Winnipeg who attended were: Olive Kablak, Olga Bodykevich, Nestor Galarnyk, Victor Humniski, Walter Zborowsky, Anne Holowaty.

Father R. Dobriansky, parish priest, introduced the executive and opened the meeting with a prayer. Walter Zborowsky acted as chairman and called upon each executive member to speak, following introductory remarks of Father N. Hadowany, C.Ss.R. Father Hadowany urged that we preserve our Ukrainian traditions and carry on the work of our fathers, as much has been accomplished in Canada since the arrival of the first Ukrainian settlers. After 60 years we boast many beautiful churches, cathedrals, schools, five Bishops to serve us, instead of one as in the beginning, and innumerable clergy.

Victor Humniski, Diocesan President, spoke on "Leadership." He stressed that we must train all members to take responsibilities so that there would always be someone to carry on the work of the U.C.Y.

Olive Kablak spoke on the Nation-

al Congress held at Edmonton, July 2, 3 and 4 to which she had been a delegate. She gave an outline of the aim and object of U.C.Y. Miss Kablak read excerpts from the constitution and stressed the importance of our monthly Diocesan bulletins.

Nesor Galarnyk spoke in Ukrainian on the importance of Ukrainian Schools, i.e., that these should be conducted in every parish. In his remarks, Mr. Galarnyk said he did not understand why so many of our youth were unable to speak Ukrainian well when we are of Ukrainian parentage. By conducting Ukrainian schools, in each parish, we would help overcome this obstacle and in this way help preserve our traditions.

Anne Holowaty, speaking in Ukrainian also, chose as her topic "Census" and urged the Selkirk locals to send in the names and addresses of all youth in the locality as one of the main items on the agenda of the Diocesan Executive this year was to determine the number of Ukrainian Catholic youth in the province of Manitoba.

Olga Bodykevich spoke on Spiritual Activities, e.g., missions, closed retreats and participation in the annual Marian Day parade in Winnipeg. Miss Bodykevich stressed that

special prayers should be offered and particular attention should be paid to spiritual activities, this year in particular, because of Marian Year.

Walter Zborowsky then spoke on YOUTH magazine and explained that each U.C.Y. member must be a subscriber to our magazine. He distributed a few sample copies and urged the gathering to send in their list of subscribers with remittances just as soon as possible. Mr. Zborowsky then explained that the remarks of the various speakers generally outlined the work of the U.C.Y. and

hoped that the Selkirk youth would continue to work in close co-operation with the Diocesan Executive and the Winnipeg locals in all undertakings, as they had done in the past.

The meeting ended with a prayer, after which refreshments were served and a sing-song followed.

Miss M. Mussay is president of the Selkirk U.C.Y. and the club is very active at present. The members have been attending various Winnipeg U.C.Y. functions, which is very gratifying.

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## A Vanishing Rite?

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The January, 1954 article "Variety of Rites, Unity in Faith" as presented in *Sponsa Regis* by Father Bruno Hagspiel, S.V.D., should give our Ukrainian Catholics much to think about. Here is one paragraph from the pen of this remarkably foresighted writer.

"The Greek Catholic Rite, and with it the other Eastern Rites in the United States and Canada, are confronted today with an ominous problem threatening even unto extinction, unless some definite ways and means can be devised by their Hierarchy to vigorously maintain their beautiful customs, both national and religious. Briefly, their young people, like those of other nationalities, do not care any more to speak their national language. English is the language they all prefer to speak on all occasions, even at home, especially since they realize that if they do not have a perfect command of English, they will not

be able to advance sufficiently in their civil and social life. Nor do they, scattered as they are among other nationalities in this big melting pot of the North American continent, care even for the religious and national customs of their parents and forefathers; many of them are, alas, even ashamed of practicing them in the midst of the American and Canadian people surrounding them everywhere. Much less consequently, are they able to understand the liturgical language of their Church and thus to appreciate sufficiently its inspiring services and ceremonies. Naturally they will find them too long, too tedious and too wearisome. No wonder, then, that being under the spell of the proverbial American rush, too many of them are staying away from the Church altogether or gradually fall prey to a complete neglect of religion. This danger is of course so much greater if they heedlessly contract a mixed marriage or merely a

civil marriage before a Justice of the Peace.

"We wonder, will the members of the Eastern Catholic Hierarchy, backed up by the fine array of their loyal clergy and self-sacrificing religious, be able to stem the modern trend among the younger people. . . . ?"

How true are Father Hagspiel's words? It is our purpose to discuss objectively some of the difficulties

facing our beautiful rite. Watch for them in the next issues of Youth. Are our youth really falling away from our churches? Is our minority rite really being engulfed and swallowed up by our proximity to the much vaster Latin rite? What is the role of our Ukrainian Catholics in the separate schools? Is there an answer to all these burning questions? Follow each issue of the Youth and see! J. S.

## COMPLETE EDUCATION

Speech delivered by Miss Mary Bodnarchuk of Winnipeg at the U.C.Y. Convention, November 20th, 1953 at the St. Nicholas Auditorium, Winnipeg.

Next to politics and the international situation, the subject that has been getting a large share of limelight of present-day public opinion has been "education." The pros and cons of progressive education, the role of "frills," such as music, physical education and home economics in the educational system, standardization of education, the curriculum, and many other such topics have been tossed about on the tongues of the initiated and the uninitiated alike. While these are of exceeding importance, we shall not discuss these points as such, this afternoon but instead we shall concern ourselves with their common denominator, "education."

We shall consider education as it concern us, as Ukrainian Catholics. Not being members of School Boards nor educational administrators, we do not have too much direct influence on the type of compulsory education we receive. However, as

leaders in the Ukrainian Catholic organization, we can have a great influence on the type of education we receive to prepare us to be Ukrainian Catholics.

We can exert such an influence, but do we? Do we do anything to preserve our identity of culture and religion or are we gradually allowing ourselves to be assimilated by the Anglo-Saxon pressures about us? Are we concentrating too much on our social development as related to our having a good time and religious rituals? Are we giving our children lessons in tap dancing and piano and overlooking their lessons in Ukrainian and Catechism? If we are, then we err in our choice of action, with the result that in another generation or so we shall be extinct as a nation.

There are approximately 63,000 Ukrainian Catholics in Manitoba. Of these, 34,000 reside in Winnipeg. Estimating roughly on two children

to a family, we have about 4,000 Ukrainian Catholic children in our diocese. Of these, 2,500 we know are receiving some type of Ukrainian teaching and catechism. That leaves approximately half of the Ukrainian Catholic child population without the benefit of a complete education. True, they are being trained for some type of job or profession, but they are not developing a philosophy of life, they are losing their identity. They will not be like the people with whom they may associate because they are Ukrainian Catholics but then neither are they Ukrainian Catholics because, while they were born into that type of family, they were not educated as such. Most of this unfortunate group is found in the rural districts of our diocese, and through no fault of their own is being deprived of what is rightfully theirs—a complete education. Thus, in several years the second or third generation of such a populace will not be able to speak Ukrainian nor understand its religious rituals. Not because they do not want to, but because they have not had the opportunity to learn it. Such a situation need not exist, and such a situation can be prevented.

How? By developing a plan of action and following it wholeheartedly, not in an apathetic fashion. First, what shall we need? Pupils there are. The problem is to get them to the right place, then give them the right material. To get them, we will require the help of parents, brothers, sisters, parochial executives and clergy. The right place would be a parish hall, a church or a public school, which, according to the School Act could be used for teaching such as we are

recommending here. To give them the right material we will require teachers and for this we have several sources: the local priest, our sisters, Ukrainian Catholic teachers and those who have left the profession for one reason or another. Further, we will require a standard curriculum for the diocese so that all the children study the same thing. For this purpose an educational commission has been organized consisting of the Bishop, two priests and two Ukrainian Catholic teachers. Already this Commission has set up a proposed program, and is at present working on a curriculum, textbooks and work books for the children.

Now, let us consider the city situation. There is no problem here of having a place to study. Even the teacher situation has been eased slightly by local Ukrainian Catholic girls and boys helping the parish priests and sisters with the teaching of catechism, Ukrainian dancing and so on. But there could be much more help given by our members in this regard. More of you should and must offer your services to the parish priest, as regards altar boys, children of Mary and catechism. You're all good at talking, how about doing some for a good cause? Books will be supplied for you. All that is needed is your good will.

However, the more serious problem in the city is that of getting the children to attend Ukrainian school and catechism. Generally, the majority will come to catechism, but fewer attend night school. And the reason lies, not with the children, but with the parents. They send their children for piano accordion lessons and overburden themselves

with the weight of the accordion and the embarrassment of having to carry it on the crowded bus for their beloved offspring. They enroll their children in protestant sponsored Boy Scout & Cub organizations and allow themselves to become involved in the Ladies' Auxilliary Group for the group so that they are more active there than in the church they profess to attend; and then they say there are so few evenings left after all these other more important activities in which the child can have some time to play and to do as he pleases, that he cannot possibly attend Ukrainian school this year, nor the next, nor the next, and in a few years he will have a mind of his own and rugby and canteen will have replaced his interest in the accordion and the Boy Scouts. Then he will be left with confusion as to what and who he really is, where he should go, and what he should do. It seems to be really important to these parents to bring their children to such a state.

How erroneous are their so-called adult decisions! Decisions which may maim the child for life as it did a girl just recently. A University graduate, this girl had applied and been accepted for a high government position. Arrangements had been made to maim the child for life as it did a son, and upon presenting herself on the first day she was asked, as a

Ukrainian girl, to do some translating for the department.

"I'm sorry," replied the girl, "but I can neither read nor speak Ukrainian."

"In that case, we're sorry too," replied the department officials, "but we need a Ukrainian employee." With that they let her go. Her parents must have regretted deeply their decision to allow their daughter to forget her language, when she came home that day and flung the accusation in their face that this misfortune was due to their negligence. And it was.

Prevent it now, by improving your knowledge of the Ukrainian language and seeing to it that younger brothers and sisters cousins, nieces and nephews learn the language by enrolling and attending Ukrainian school. Every parochial U.C.Y. group should make it their duty to help step up enrolment in these classes in their parish by effective propaganda and other cooperation.

The rural situation presents a more serious problem because of transportation difficulties. However, these are not unsurmountable, and again, the U.C.Y. members can be of great help. It would be out of the question to follow the city practice whereby girls and boys go home after day school, then go to Ukrainian school for five o'clock.

(Continued on next page)

## **DANCE to the music of "Ted & His Starlighters"**

FOR THE UTMOST IN DANCING PLEASURE

**TED TYRKALO**

10903 - 73 Ave

Edmonton

Phone 38419

In rural areas, Ukrainian would have to be taught right after day school, while the children are still at school. The school building could be used for this purpose. The teaching supply would have to come from the priest, the teacher of the school, if he or she happens to be Ukrainian Catholic and interested in giving the children a well rounded-out education, or from someone in the locality who used to teach at some time before marriage or retirement or some other such reason for leaving the profession.

The greatest problem here is the transportation. In most rural areas the children are brought to and taken from school in school vans. In some districts, where the population is primarily Ukrainian, and where a Ukrainian person owns the school van, it has been and should continue to be an easy matter to obtain the use of the van for the Ukrainian pupils. In other districts, a car pool or other such arrangement would have to be made.

In all rural areas, a special Ukrainian School Board would have to be set up which concern itself with making arrangements to use the school, find a teacher and provide transportation. Fees by children and for the teacher must also be considered for if you get or do something for nothing you will also regard it as nothing. If people in these areas consider all this too much trouble, then, in a few years they are going to see their children growing up and considering it too much trouble to bother themselves with their own parents, let alone their language and religion.

Where do you, the U.C.Y. members of our rural groups, enter into the picture? Due to the fact that our organization is one of the better

organized groups within our diocese, we should be able to help our parents with the various arrangements. If the elders see the young people interested in the project, they will feel inspired to do, what we must admit, is a very hard job.

Hard or not, it is a job that must be done. It is a job that is being done well in certain rural areas such as Vita and Rosa. It is a job that must be carried into all corners of our diocese. Catechism and the Ukrainian language must be taught to every young person in our Diocese.

This is not a job just for the priests and the nuns. This is a job for you, for me, for all of us, present and absent. This is the theme of our convention and this is the challenge I throw to you now. Do what your conscience tells you is right. Do your bit to help organize and keep going catechism and the teaching of Ukrainian, in your parish and others, too, if possible, so that, when we convene again, to show that all of our children are receiving a complete education. May God's grace bless our endeavours.

—o—

### Two Of A Kind

She falls in love with a fellow  
Who swells with a foreign air;  
He marries her for her money,  
She marries him for his hair!  
One of the very best matches—  
Both are well-matched for life;  
She's got a fool for a husband,  
He's got a fool for a wife.

\* \* \*

"Has your wife learned to drive the car yet?" the owner of a new convertible was asked.

"Only," he replied with a shrug of his shoulders, "in an advisory capacity."  
—Isabella Barb.

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